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GEOMETRICAL DIGEST

OF THE

SACRED AND PROPHETIC NUMBERS,

SHOWING

THAT THE WORLD HAS ENTERED UPON THE SEVENTH MILLENNARY ;
THAT THE TIME OF THE END HAS COMMENCED ; THAT THE GREAT
ANTI-CHRIST HAS COME AND ENTERED UPON HIS FEARFUL
MISSION ; AND THAT THE END OF THIS DISPENSATION AND
SECOND ADVENT OF CHRIST ARE NEAR AT HAND.

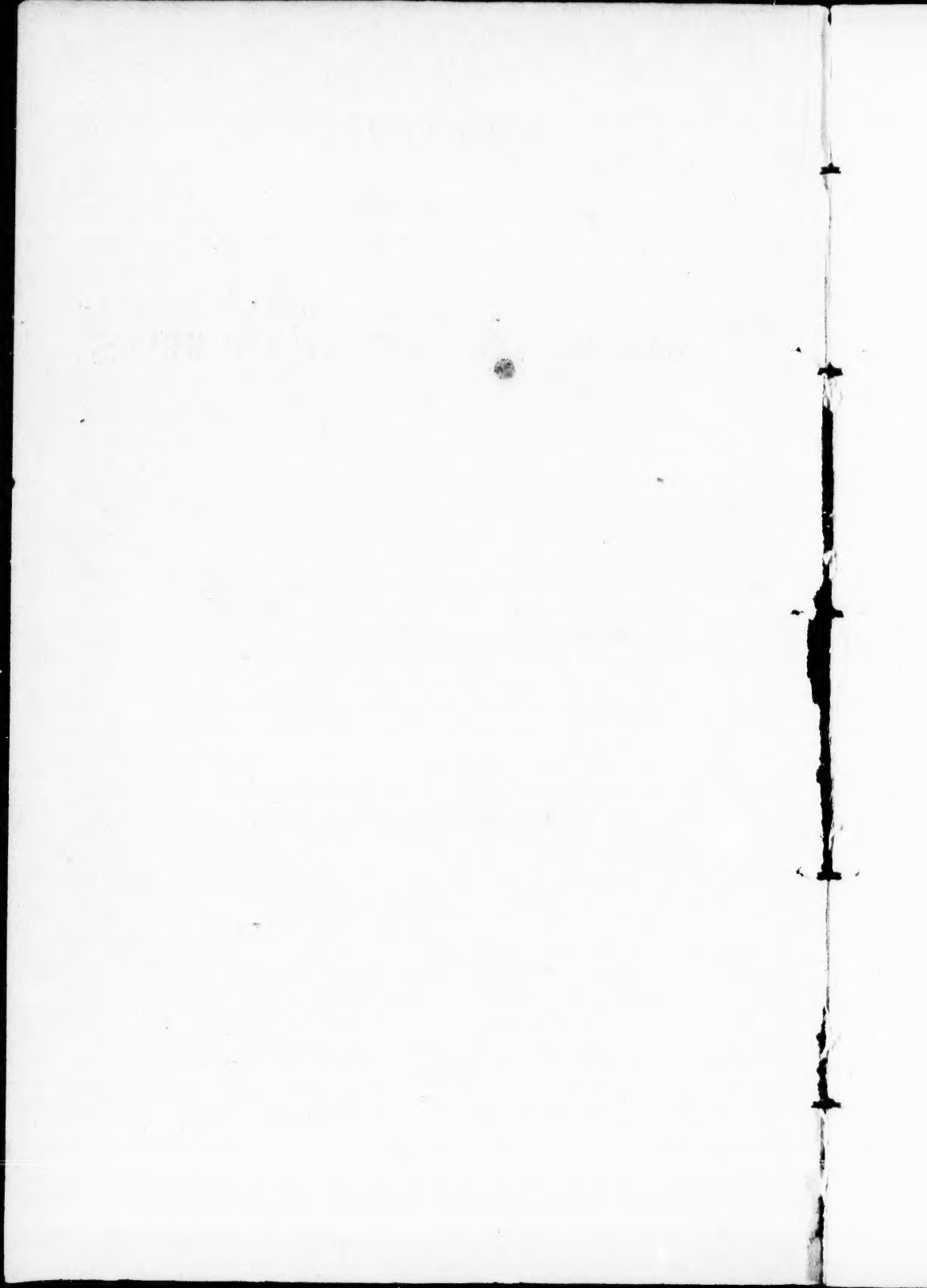
BY AN UNKNOWN AUTHOR.

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## PREFACE.

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So long as men are taught Christianity from creeds and systems of theology framed by the different sects, instead of being taught the whole counsels of God directly from the Holy Scriptures, which alone are able to make us wise unto salvation through faith in Christ Jesus, so long may we expect to see multitudes of zealous professors, who, however strong in party tenets or profound in their particular *ism*, are nevertheless deplorably ignorant of many revealed truths which are profitable for doctrine, reproof, correction and instruction. No wonder then, that we find a large majority of professors dreaming about universal peace, the conversion of the world, and the millennium close at hand. Nor need we marvel if we find these same self-confident professors look with mingled pity and contempt upon the humble Bible student, who, drawing his conclusions from the inspired record alone, lifts his warning voice against the pleasing delusion and cries: "Be ready, the time is at hand: at such an hour as ye think not the Son of man shall come." Frowned down, but not discouraged, the Scriptures are again appealed to, but in vain. Strong in his creed or *ism*, the professor shuts his ear like the deaf adder, and thus adds another evidence to the truth of revelation. "If they have persecuted me they will also persecute you; if they have kept my saying they will keep yours also. The time will come when they (professors) will not endure sound doctrine; they will turn away their ears from the truth, and be turned unto fables." And as if to rouse us from our lethargy by the distinctness of the signs which admonish, that indeed the time is now at hand, Peter warns us: "Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep all things continue as they have been from the beginning of the creation." Evidently either denying the fact, or attempting to prove that it must be very remote.

But the testimony of Scripture as pointedly refutes the idea of peace, or general conversion of the nations before the second advent of Christ; its positive declarations are that "evil men and seducers shall wax worse

and worse, deceiving and being deceived." Verily this prophecy has become matter of history in our day. Nor is it alone in this respect; for we are warned that the end shall be ushered in by wars and other dire calamities, both moral and physical, evincing the Divine displeasure against a world lying in wickedness. And also, to rouse up the slumbering church, which, during the long absence of the Bridegroom, has fallen asleep as regards this important matter.

To what else except ignorance of the Holy Scriptures, can such organizations as the Peace Society owe their origin; and how must the events of the last five years have operated to confound these false prophets who cry peace while such evidences and elements for strife and war abound! Witness the downward tendency of both church and state, and does it not appear as if all the discoveries of science and art were but accelerating their descent?

Another fertile source of error upon this very important subject is the complacent assumption on the part of the various denominations of Protestants, boasting of the Bible and the right of private judgment. They point the finger triumphantly to Rome. They have satisfied themselves that the Pope is Antichrist, and therefore, because they are not Papists, but haters of Popery, they must be true Christians! Little do these sectarians imagine how much Satan has to do with the very best of us; and how much, oh how very much, of all the *isms* might be written down *Satanism*; or if the term be more agreeable, *Anti-christianism*. It has long appeared to the humble writer, that while there may be some precious grains of truth in all the *isms*, not excluding Millerism, there is, alas, a sad amount of chaff and formalism in the very best of them, to separate which, the Lord's new sharp threshing instrument will shortly be applied. This instrument will not separate sect from sect, but it will deal with individuals as such. And, as it appears to the writer, (who would not dare to fix that day or that hour which the Father hath reserved to himself but has not revealed,) we have already entered upon the troubles which shall with longer or shorter intervals or interruptions continue till Christ comes; and that the peace now concluded at Villa Franca will be short lived indeed—is in fact but the first significant act in the terrible drama which shall usher in the second advent of our Glorious Messiah. In order to set men to think and search the Scriptures, he has resolved upon publishing the following singular and most extraordinary commentary upon the

portions of Prophecy therein treated. The manuscript has been in his possession for several years. The author of this commentary, or geometrical calculation, is unknown, the manuscript being a copy from the original, taken in Paris in the year 1852. Without subscribing to all that the work contains, he nevertheless believes, that in view of passing events, besides the novelty of the plan adopted by its author, and the remarkable coincidence exhibited, it will lead to a more careful examination of the subject, and to a searching of the Scriptures.

To caution the earnest inquirer against allowing himself to be carried away with what may after all be but plausible on the one hand, or too hastily dismissing what may be true on the other, the writer would call the attention of the reader to examine in how far the proof that A. D. 1848 was A. M. 6000, will affect other calculations which have their commencement between the dividing of the land by lot under Joshua, and the present time. And this caution is urged, not to create doubt as to the general truth, but to shew that error or ignorance must not be made to discredit the testimony of God.



## INTRODUCTION.

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Our blessed Lord, in allusion to His second coming said, in Matt. xxvi. 42: "Watch therefore, for ye know not what hour your Lord doth come;" evidently exhorting His disciples to be ready for an event which was as certain as the day or hour uncertain. Numerous are the passages of Holy Scripture, which are given us concerning constant watchfulness, to promote faith and consistency of conduct, that we may be found with Jesus at his coming; and they have been of great use to the children of God, during the whole Christian dispensation. Therefore this great duty could never be too much enforced.

The first disciples of the meek and lowly Jesus, being Jews, had erroneous notions about the reign of Christ on earth; they thought that their nation was to have been immediately restored by Jesus, as their temporal King; so their lately risen Lord, on the day of his ascension, to correct their mistakes, said, in Acts i. 7: "It is not for you to know the times or the seasons, which the Father hath put in his own power."

The times and seasons are those mentioned in Dan. xii. in the vision he had by the river; when he was told that although these wonders should be closed to him and sealed to the church for many days, that a time would come when they should be understood, not by the wicked, but by the wise only. This time is called the Time of the End; the object of these lines is to show signs which prove that we are really come to the Time of the End; in order that the children of God, who now slumber and sleep, may wake and trim their lamps; that the church, the Body of Christ, whose members are weak, maimed, and powerless, for want of faith, unity, harmony, humility, and Christian love, may be healed and grow into the fulness of the stature of Christ.

Before speaking of these signs, it will not be amiss, for the information of those who are uninitiated in sacred numbers, to reflect a short time upon their value and meaning, since sacred chronology turns upon them, as a door upon its hinges. They make their appearance from the first chapter of Genesis, and extend over the Old and New Testaments, to the end of St. John's Revelation. The most important of the numbers is seven, emblematic of perfection, completeness, fulness; and chiefly

refers to God and his Church, as the seven spirits of God, the seven branched candlestick, the seven days of the week, &c. Seven is formed by the union of three and four; three particularly representing the Trinity, and four the church. Seven is also composed of three parts, viz. one, two and four, which forms a geometrical proportion and progression; the first part being the half of the second, and the second of third; moreover twice two, or the square of the second, is equal to once four or the product of the first and third. Not only is the number seven constantly alluded to, but its multiples, as 14, 21, 28, 70, &c., and its powers as 7 times 7 or 49, 7 times 7 times 7 or 343, and other larger multiples and powers and their combinations. Six is emblematic of imperfection, labour, incompleteness, short coming, &c., and refers chiefly to toil, sin, sorrow, the flesh, satan, the beast, false prophet, &c., so are its multiples 60, 600, 666, 36, &c. Eight is emblematic of superabundance, overflowing, &c, either for good or evil. Two bears witness. Twelve is emblematic of the Church, and so are its multiples and powers, 24, 144, 144,000, &c., &c. In consequence of their idolatry, breach of the Sabbath, and other iniquities, God brought heavy judgments on the Kingdoms of Israel and Judah; removed the dominion from them, and brought them under the subjection of four great gentile monarchies, which have succeeded each other on the face of the earth to this day. The first was that of the Babylonians, under whose great King Nebuchadnezzar, Jerusalem and the holy temple were destroyed; and those Jews who escaped the sword of the Chaldeans were taken captives to Babylon, with the sacred vessels of their beautiful temple. The second was that of the Medes and Persians, who under Cyrus, took Babylon and overthrew the Babylonian Monarchy. It was superseded by that of the Greeks, who, under Alexander the Great, overran the east; and the last that of the Romans, which was exceedingly powerful, and gained the dominion over its predecessors, and has had the supremacy ever since. These four monarchies are doomed to be broken in their civil and ecclesiastical constitutions, by the fifth monarchy, or the Kingdom of the Messiah, which being once set up will stand for ever and ever. These four Kingdoms are introduced to the notice of Nebuchadnezzar, the great head of the Gentile nations, by God himself, in the dream of the great and terrible image; and its interpretation by the same author, in a night vision \*. They were again

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\* Dan. ii.



brought under Daniel's notice, by the vision of four beasts; the fourth of which was noticed by its strength and ferocity, its ten horns, and especially by its little horn which spake great things, and persecuted the saints. † In Dan. viii. the second and third monarchies are again introduced, for the sake of another little horn, coming out of the third monarchy, and similar to the first which should take away the daily sacrifice, cast down the sanctuary, and tread the host under foot. By the second little horns are meant the Papal and Mohammedan apostacies; the first in the west and the other in the east, and they both arose at the same time, and were types of the last antichrist; particularly the latter, which still occupies the holy city and the site of the temple, and sways over the holy land, trampling the Jews, the ancient people of God, under foot. They shall both be judged about the same time, as the last antichrist; the King, whose campaigns and exploits are spoken of in the latter part of the 11th Daniel, and who will come to his end on the glorious holy mountain, and none shall help him.

The last antichrist is also represented by St. John, in Rev. xiii. under the symbol of the beast rising out of the sea, having seven heads and ten horns; he is the septimo-octave head of the Empire which was wounded to death under the seventh, and whose deadly wound was healed under the eighth head.\* He is to be helped by the ecclesiastical lamb-like beast with two horns, which will have power to do miracles before him who had a deadly wound by a sword and did live. So that a concordat will be formed between the civil and ecclesiastical powers, which will terminate by a short but fiery persecution of the true church in the wilderness, alluded to in Rev. xii. 6. 13. 17. and likewise by the prophesying of the two witnesses in Chap xi. These are the two olive trees of Zech. iv. and the two candlesticks, standing before the God of the earth; in whom the Holy Ghost will dwell with power, as in the primitive age of the church; magnifying once more the offices of priest and prophet (not to sacrifice, but to bless); or, which comes to the same, the office of apostle and prophet. The Holy Ghost will bear witness with their spirits, that they are the sons of God, and they shall feed the persecuted body of Christ with the unadulterated word of God; consolidating and uniting all the members in him who is the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple, builded together for an habitation of God through the

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† Dan. vii.

\* Rev. xviii.

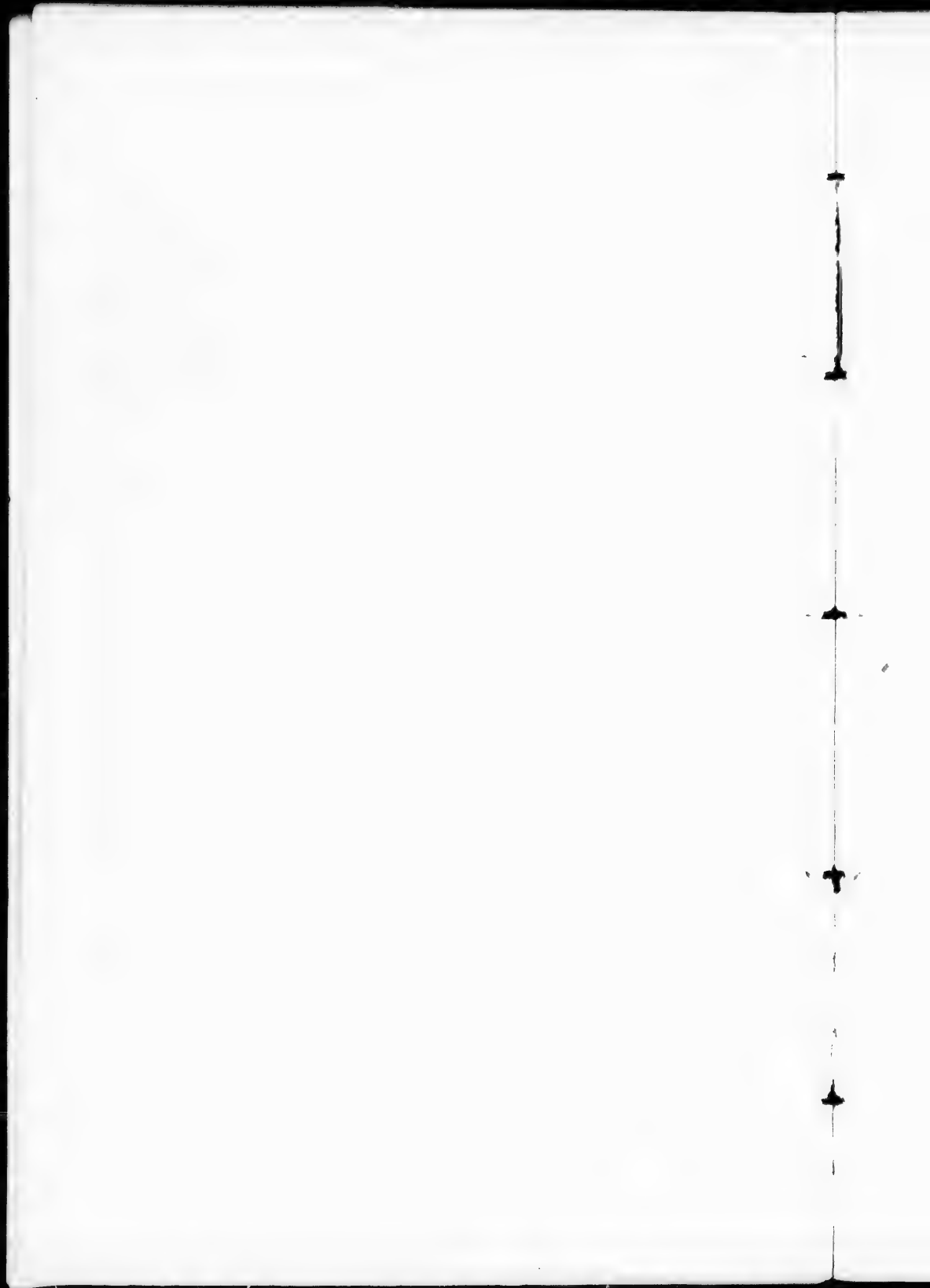
spirit. As antichrist will, in the latter part of his career, march towards the east at the head of a gallant army, blasphemously assuming the title of King of the Jews, and as the ecclesiastical little horns, as we have noticed, have risen and shall fall together, it is probable that they and the Greek apostacy will unite for the battle of Armageddon, in the great antichristian confederacy of the ten horns against the Lamb, Rev. xvii and xix, and being identified into one with the false prophet; by the interposition of Christ's personal appearance, they shall, like Korah, be swallowed alive at Jerusalem, and cast into the lake of fire, with the Beast or Antichrist. Then shall the long captivity, first of Judah, then of Israel, be at an end; their glorious restoration take place; their impotency, prostration and shame cease. They shall return to the land of their forefathers, with all their gold and silver, their cattle and goods; be envied by a north-eastern power called Gog, who will make a confederacy with his neighbours, among whom shall be Rosh, (the Russians) Meshech, (the Moscovite) Tubal, (Tobolsk) Persia Gomer, (the German) &c; he will come with all his bands, a mighty army, with a matchless cavalry; they will march against the land of Israel;† they shall be opposed by God's ancient people, who will fight like the mighty men of David of old, with a gallantry unsurpassed; they will be assisted in the battle by the Lord himself, who will plead against Gog with pestilence and blood; and will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone, till only the sixth part of them shall be left. When the terrible judgments over the Gentile nations shall be over, the ten tribes shall be restored; then shall the anti-typical reign of Christ as David, the man of war, makes place for that of Christ, as Solomon; the King of peace, when Ezekiel's temple shall be built,\* where divine service shall be performed in the flesh on earth by the tribes of Israel re-grafted into their own olive tree; they shall be a nation of priests, and will zealously carry the Redeemer's Kingdom through all the corners of the earth. They will be the earthly counterpart of the bride, the Lamb's wife, the chosen election of the Christian Church, whose members shall have the double portion of the first born, and will reign as kings and priests, in resurrection bodies, in the heavenly or higher parts of the earth, under him who is the only Potentate, King of Kings and Lord of Lords.

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\* Ezek. x. to the end. \* Zach. x. 3. 4. 5. † Ezek. xxxviii. & xxxix.

Having thus taken a cursory view of a few among the many events which, in our estimation, will shortly come to pass, our business will be not to explain them, but to add to them in the sequel ; leaving them to the careful meditation of the prophetic student, and especially to draw the attention of Christians to dates and corresponding signs, within our reach, which will show to the diligent and prayerful inquirer, that we are indeed come to the Time of the End, when prophecy is unsealed, and that the reign of Christ as David, to dash the Gentile nations into pieces like a potter's vessel, has begun. We draw our readers' attention chiefly upon the types and anti-types, which begin and end the dates, as a matter of high importance.

May the great Head of the Church guide us by his spirit in the exposition of this matter, that truth may come forth as clearly as the subject will admit, and bring conviction to the mind of the humble Christian !



## THE PERIODS.

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We read in Dan. ix. 2. that Daniel understood by books the number of the years communicated by the Holy Ghost to Jeremiah (xxv) ; that the Lord would accomplish seventy years in the desolation of Jerusalem. The beginning of the 70 years took place B. C. 606, when Nebuchadnezzar invaded Judah, made Jehoiakim tributary, and carried away Daniel and his companions, with a goodly part of the sacred vessels of the temple to Babylon ; and they ended literally in the year B. C. 536, when Cyrus made an edict for the re-building of Jerusalem and its temple. That year however, was not the end of the desolations, but only intended to show, by a partial fulfilment of the prophecy which took place during the long life of Daniel, that its ultimate accomplishments should likewise take place in God's own time. Therefore, before the return of the Babylonian captivity, in the first year of Darius, the Mede, Daniel humbled himself before God three whole weeks, to have knowledge given him upon this matter ; and it was granted him through the instrumentality of the great angel Gabriel ; but the period of 70 years was enlarged to 70 sabbatical, or weeks of years, amounting to 490 years.

These were divided in the prophecy in three parts, namely, seven weeks, or 49 years, and 62 weeks (making in all 69 weeks) or 483 years leaving the last week, or seven years unnoticed. During the seven weeks, the wall, the temple, and city were built in troublous times, in consequence of the hostility and opposition of the Samaritans and other adversaries of the Jews. If we begin the date of the 70 weeks when Ezra was sent by Artaxerxes, in the 20th year of his reign B. C. 457, the 69 weeks will have ended A. D. 26, when John began his ministry. Had the Jews believed Moses and the Prophets, and Jesus himself, when he preached at the beginning of his ministry, evidently quoting the words of Daniel :—"The time is fulfilled and the Kingdom of Heaven is at hand ; repent ye and believe the Gospel," the 70th week would likewise have been fulfilled, the desolations of Judah would have ceased, and Christ's Millennial reign would have begun. But instead of receiving him, they rejected both him and his great precursor, (the typical Elijah) and killed the Prince of Life, as it had been ordained before the foundation of the world, to make an end of sin, and bring in an everlasting righteousness, &c., and also to visit the Gentiles, to take out of them (an election, a bride) a people for God's name. The 70th week has therefore been abruptly postponed and removed from the first to the second advent of our Saviour ; it therefore belongs to the close of an enlarged period, a cycle of seven times 70 weeks, or seven times 490 years, or 70 times a jubilee of 49 years, amounting to 3430 years ;

which, if made to begin B. C. 1571, at the birth of Moses, the most remarkable type of Christ, who was, like him, a child, fair to God, and persecuted from his cradle, it will bring us to A. D. 1859, when the desolations of Judah shall come to an end, and the Messiah, whom they have pierced, will make himself known to his ancient people.

If the postponed week is to terminate A. D. 1859, it must have begun in the present eventful year 1852, so that the Time of the End must have commenced, and the words of prophecy must be unsealed to the wise. The great personal Antichrist, or Septimo Octave head of the Empire, must have begun his fearful career. Now if we look on the political horizon, we shall see in Prince Louis Napoleon, the heir at law and successor of his uncle the Emperor Napoleon, claiming supreme authority in virtue of the Act passed in France in 1804. His *coup d'etat*, at the close of the last and beginning of the present year, is vividly spread before us; he has already proclaimed the laws of the Empire, and having exalted himself above all laws, is he not the lawless one, already revealed, who has come to the very steps of the imperial throne by flattery, and is about to be seated on it? If we be right, he will, during his brilliant and short reign of seven years, restore the Empire whose seventh head was wounded to death by the fall of Napoleon the Great, and will heal its deadly wound, by coming in his stead, and will really be, at the same time, both the seventh and eighth head (Septimo Octave). *He will, most likely, drive the Austrians out of Italy*, and be crowned King of Rome. The time is not yet. Then he will pursue the Imperialists beyond the Alps into their own dominions, and put an end to their monarchy. Will he not rather unite them with himself as one of the ten horns? He will gain such an influence over the ten horns, or states, now in existence in Western Europe, that they will agree to give their power and strength to him for a short period, called an hour. He and they will form a great confederacy to oppose the Lamb, who, though unseen to the eye of flesh, will come within the firmament of our planet, as the great anti-type of David, to confound his enemies, the infernal mimic Trinity Satan, the Beast (Antichrist) and the False Prophet; heading the Kings of the earth, he will dash them in pieces like a potter's vessel.

Elated by success, the Antichrist will, like a giant refreshed with wine, begin the most fearful part of his reign, the second half week, or half period, by persecuting the church of God; then will the prophecies of Revelation, Chaps. xi. to xix. included, meet with their accomplishment; and the 42 months, three and a half times, and 1260 days, will be literally fulfilled; though Satan will at first be disappointed by the man child, the first ripe fruits of the harvest, who were ready for their Lord, being caught up in the air; and he will persecute the remnant of the seed of the woman, the harvest not yet ripe, the great body of the true church, left in Babylon to be sifted and separated from hypocrites, worldly Christians, heretics, and other false professors. This harvest will be left to ripen its fruit under the scorching sun, or Antichrist, assisted by his

confederates, the False Prophet and the Kings of the earth. Powerful, uncompromising, and zealous, will be the preaching of the Gospel at that time. Numerous will be the faithful, who, refusing to worship the Beast and his wonder-working image, and to bear his mark and name, will suffer martyrdom, but will, at the end of the week, with the two slain witnesses at their head, rise again and stand triumphant upon Mount Zion, with the harps of God in their hands; a goodly and countless throng, singing the song of Moses and the song of the Lamb.\* Then Antichrist will boldly and blasphemously call himself the King of the Jews, march towards the east to Egypt and the Holy Land at the head of a gallant army, accompanied by deluded Jews, who will believe him to be their promised Messiah, and share his fate. He will take and spoil Jerusalem, in the possession of the two tribes before their conversion. Then shall the Lord, in this unparalleled distress of Zion, become visible upon the Mount of Olives, make himself known to his ancient people, as his great type, Joseph of old did to his brethren, and deliver them from their numerous enemies; and Antichrist will come to his end, at Jerusalem, swallowed up alive with the False Prophet, as Korah, Dathan and Abiram were.

These will be some of the events that are about to crowd upon Christendom—become a Babylon of heresies, religious sects and apostacies—during the antichristian or postponed week, ending in 1859; therefore, the great conflict between Christ and Satan must have begun already.

The following remarks upon the composition of dates already mentioned, are applicable to others that are to follow, and will furnish us with a test and new evidences that they have been rightly understood. The cycle of 70 weeks is equivalent to 490 years, which is ten times 49, or to ten times the square of seven, and brings us to the death of Christ. This square of the perfect number, is a striking emblem of the base, the only foundation upon which true religion can be built; as it is written by the great Apostle of the Gentiles: "For other foundation can no man lay than that is laid, which is Jesus Christ."

The other date, of 70 jubilees of 49 years or 3430 years, is equivalent to ten times 343, or ten times the cube of seven. The solid number is likewise indicative of the superstructure upon the right foundation, having Jesus Christ returned on earth, as its top stone and answers to the solidity of the heavenly Jerusalem, whose length breadth and height are equal. Hence we have an additional evidence of the number 490 ending at the first advent and 3430 at the second advent of our blessed Lord.

The next period we shall consider, is that indicated by the madness of Nebuchadnezzar. Its type is to be found in Gen. xxxiii. 3, by Jacob, the representative of the Jews, bowing seven times before Esau, the representative of the Gentiles; after which, the brothers embraced and lived ever after on friendly terms, a lively type of Gentile enmity and oppression of God's people and of the reconciliation that will follow, in the next

\* Rev. xv. 2, 3, 4.

dispensation. Nebuchadnezzar was the head, or soul of the great image, representing the four great Gentile monarchies, which have had dominion over the Jews, and have made them desolate. God was pleased to show his people, by the madness of this great conqueror, who died an humble convert, the space which would elapse before the Gentiles would nationally turn to Christ. The madness of the conqueror lasted seven times, or years, which being taken as 360 prophetic days of our lunar year each, will amount to 2520 lunar years. These must be reduced to solar years, by ten and a half days each, by subtracting 72 solar years and 182 days from 2520 solar years, there will remain 2447 solar years and 178 days, from which if you subtract 588 solar years, the year B. C. when the holy city Jerusalem and the temple were destroyed by Nebuchadnezzar, it will bring us to A. D. 1859, when Jerusalem shall be captured by Antichrist, but shall be delivered by the intercession of Christ, who will deliver the Jews from their long bondage, a deliverance which will be followed by the Gentiles being restored to their right mind, and giving glory to the God of heaven.

Striking as it must appear to any unprejudiced reader, to see coincidence of the ending of the two last periods, conviction must follow, by the consideration of Dan. xii. 7, where our Lord swore by him that liveth for ever and ever, that it shall be for a time, times and a half, or three and a half times, and that the scattering of the power of the holy people (the Jews) should be accomplished. Now three and a half times amount to 1260 lunar years, which being converted into solar years, will give us 1222 solar years; if we deduct them from 1859 solar years, it will bring us to A. D. 637; the year when Jerusalem was taken by the Mohammedan General Omar. When, according to Gibbon the historian, Sophronimus, the Greek Patriarch of Jerusalem, beholding the triumphant soldiers of the crescent entering the city, was heard to say: "Now is the abomination of desolations spoken of by Daniel the prophet, in the holy place!"

We need not remark that Mohammed is the greatest type of Antichrist, as his disciples have trampled upon the holy city, Mount Sion and Palestine ever since; and that he is on that account, a fit centre for the great antichristian period of 2520 years, or 70 times 36, which square number 36, though being the square of 6, and a base or foundation to build on, but can never have a superstructure, because cursed by God, and would indicate short coming and useless labour on the part of the powers of darkness, the great enemies of Christ and his church, ending in their destruction.

In connexion with the Gentile Period of the Times, and with Mohammed is the Period of 1290 lunar years, which being changed into solar years, by subtracting 37 years 40 days from as many solar years, 1252 solar years and 325 days will be left; and if you count the remainder backward from A. D. 1859 years, it will bring us to the year A. D. 606, when Mohammedanism began to rise in the east; and it is wonderful to say that it was on that very year that the tyrant Phocas made the Pope



(the other great type of Antichrist in the West) the supreme head of the church. The period of 1290 years presents then to us at its beginning, a twofold pollution of the church in East and West, and its antitype will be Antichrist, assisted by the false prophet, setting up himself and his image to be worshipped in the temple at Jerusalem, as the infernal mimic Trinity, satan, the beast, and the false prophet, will use all their power and cunning to destroy the church during their short reign of 1290 literal days, so much so as to deceive the very elect, if it were possible, they will mimic miracles and wonders and even inspiration. They will have, by way of imitation of the true Apostolical Church, their mock apostles, prophets, evangelists, pastors and teachers, five orders of inspired ministers, to oppose the work of the two highly gifted inspired Prophets or Witnesses of Rev. xi., who are to be killed at the termination of the 1260 literal days of their testimony. If we analyse the number of the beast, which is 666; we find it composed of three multiples of the imperfect number 6, viz 600, 60 and 6 answering in magnitude and power to his awful mission. If we multiply that dreaded number 666 by five (the number of orders in the Christian ministry, and a multiple of the perfect number seven in 35, the half of the sacred and perfect number 70) we shall have 3330. If we count backward from the year A. D. 1859, when the beast and false Prophet shall be cast alive into the burning lake, 3330 solar years, it will bring us to the year B. C. 1471, when Korah, Dathan and Abiram (the type of those who will follow the ways of Cain, Balaam and Core, and shall likewise perish) did rebel against Moses and Aaron, and were swallowed alive in the pit.

And if in contrast we multiply the perfect number, 700, by the same number five, we shall have 3500 years, the half of the perfect number, 7000, which, if dated the year B. C. 1635, when the death of Joseph took place, and his body was entombed in Egypt, will bring us to the year A. D. 1865, when the ten tribes, the antitypical Joseph, shall come out of the graves, in the spiritual Egypt, and be restored to their land. This period and fact, extraordinary as they appear to be, will, we trust, convince spiritual readers that we have followed the right method of interpretation which is peculiar to the Holy Scriptures; those, at least, who have been in the habit of making prophecy an important part of their prayerful daily meditations.

It is a curious fact, in connexion with the period of 1290 years, that if we add 1290 solar years to A. D. 570, the year when Mohammad was born, it will bring us to A. D. 1860, the probable fall of Antichrist and his disappearance! Also, that if we add to A. D. 606, three and a half times, or 1260 solar years, it will bring us to 1866 A. D., when all these things shall be finished. There remains yet another important date in Dan. xii, because it forms the half of a double period; it is connected with the two former, and hinges upon the same type; it is that of 1335 lunar years. If we add them to A. D. 570, when the birth of the false prophet Mohammed took place, it will bring us to A. D. 1866 solar years, [after having first changed the lunar into solar, by the sub-

traction of 38 years 147 days from so many solar years,) when the age of blessedness will begin. Then, and not till then, when God has been avenged of his enemies, and those of his church and people, shall the sword be turned into a ploughshare, and the spear into a pruning hook; then shall nation no more lift up sword against nation, and men shall learn war no more.

If we double the Mohammed period, we shall have 2670 lunar years. Let us change them into solar years, by the subtraction of 76 years 294 days from 2670 years, and we have 2593 solar years, which, if added to the year B. C. 727, when King Hezekiah ascended to the throne of Judah, after the death of wicked King Abaz, a fit type of Antichrist or of satan himself, it will bring us again to the year A. D. 1866 when Christ will restore the true worship of God on earth, after satan has been shut up in the bottomless pit. Again, if we add to the year B.C. 728, (when Shalmanezar invaded the Kingdom of Israel, and made Hosea, its last King tributary, when Israel began to be trampled upon,) the double Mohammedan Period, also converted into solar years as stated above, it will bring us to the year A. D. 1865, when the probable return of the ten tribes may be expected.

There will be found in Daniel one period more, of immense importance, which throws more additional light, by its clearness, when once understood, but which has hitherto baffled the efforts of interpreters in consequence of an important omission in our English version. A vision will be found, called by Gabriel "The vision of the Evening and Morning," in his interpretation of the vision of the ram and he-goat. It is in connection with the little horn which sprung from the latter, representing the third or Grecian Monarchy, and interpreted as a king of fierce countenance (the false prophet Mohammed) who rose A. D. 606, when the transgressors (the Roman or Papal apostates of the West) were come to the full, (also in A. D. 606 under the tyrant Phocas) and is at last to be broken without hand.

Looking at our English version, we are at a loss how to understand its name or title; however, we read in the margin, as an appendix to the 14th verse, the words morning and evening connected with the important number 2300 days, which is to end at the cleansing or justifying of the sanctuary. Referring to the Hebrew text, the verse reads, "And he said unto me, unto evening (272,) morning (302), and 2300 days, then shall the sanctuary be justified." Thus we find that the two of the three parts of the date, which would therefore remain incomplete without them. Giving them therefore their numerical Hebrew values, which are for the evening 272, and for the morning 302, and adding them to the larger number 2300 days, the sum will be 2874 solar years. Dating their beginning from the year B. C. 1015, when David's reign ended, and Solomon's reign began, both Kings being alive at the time, the reign of the warrior King ending, and that of the wise King beginning by judicial judgments, we come to the great antitypical year A. D. 1859, when the sanctuary of the Jews will be cleansed or justified by

the instrumentality of the great antitype interfering in behalf of the Jews, and cleansing the sanctuary at Jerusalem from the pollutions of Antichrist, and former generations.

Since the periods were put into the hands of the printer, the following, which is strongly corroborative, has struck the writer, and he has added it:—Babylon under its last King was besieged by Cyrus in the year B. C. 541; if you count from that epoch 48 jubilees of 50 years, or 2400 solar years, it will bring you to A. D. 1859, when the beast and false prophet shall be swallowed by an earthquake, and will be the prelude of the final destruction of Babylon (modern). Also, in the year B. C. 538, Cyrus took Babylon; and if you count again the same 2400 years, it will bring you to the year A. D. 1862, when it is probable that the great Babylon of the Apocalypse shall be burnt with fire.

In connection with the New Testament, we find in John v. a miracle which took place at a pool, called in Hebrew Bethesda (house of mercy). It is easy to understand that this pool was typical of Christ, the great antitypical laver, having five porches, symbolical of the five orders of ministers in the Christian Church; under whom the spiritually blind and lame sit, waiting for a cure of their soul's diseases; and also that the impotent man was typical of the Jewish nation under their national and spiritual impotency. This period is by a Romanist, M. Hyacinth Remuzal, a canon of Marseilles.

Taking the 38 years of this man's impotency for as many jubilees of 50 solar years each, we shall obtain 1900 solar years for the duration of Jewish impotency. These being reckoned from B. C. 40, when Herod the Great, a stranger, and therefore no descendant of David, sat on his throne, it will bring us to A. D. 1860, when the impotency of the Jewish nation shall cease; when the Messiah, their King, the descendant of David, will restore them to their former power by the dethronement of the great usurper.

The reader will take notice, that some of the periods we have hitherto considered, are double, or hinge upon one centre, and others are single. Among the former is the sixth or Great Gentile Period of seven times, in which not only the beginning is typical of the ending, but the middle or centre doubly so, being an incipient antitype of the beginning of the first half period, and a germinant type of the ending of the second half period. This centre is the taking of Jerusalem by the Mahommedan General, Omar. The next double period is the thirteenth or Mahommedan Period of 2670 lunar years, having for its centre the birth of the false prophet Mahommed. This property between double type and antitype harmonises with the nature of the number 7, which takes an important part in the formation of its number. For 7 is composed of three parts, 1, 2, and 4; forming, as we noticed, a proportion in which the first is the same part of the second or middle part as that middle part is of the third. These remarks upon Double Periods in the Old Testament apply exactly to those of the Apocalypse, with this difference, that the latter, which refer to the time of the  $\epsilon$  and cessation of the mysteries, are literal

days or months or times. The following Apocalyptic semi-periods are therefore literal also, viz : The treading of the Court of the Temple by the Gentiles, 42 months. The prophesying of the two witnesses for 1260 days. The woman fed in the wilderness during 1260 days. The woman's flight into the wilderness where she is fed during three and a half times. The beast rising out of the sea, having power to continue forty-two months. Each of these dates represents the length or duration of the latter part or half of the reign of Antichrist, who will, as we have proved before, sway one Sabbatical week or 7 times 360, or 2 times 1260, or 2520 literal days, beginning A.D. 1852, and ending A.D. 1859; this week we have called the postponed week.

The career of Antichrist (satan incarnate) will resemble that of Sennacherib, one of his types, who invaded Judah B.C. 713, and met with a violent death seven years after B.C. 706, and also that of his father Shalmanezar, a greater type still who invaded Israel B.C. 728, and carried the ten tribes captive, putting an end to the kingdom of Israel, seven years after, B.C. 721. But in the case of the latter, he only met his death six years after that event, B.C. 715, a fact or epoch which corresponds to A.D. 1865, in the second application of the Mahommedan Period, after a war of five years with the great maritime nation of Tyre, probably typical of the modern Tyre, which will very likely be assailed both east and west, by Gog or Russia, the leader of the great North Eastern confederacy, which will likewise be subdued before the year A.D. 1866 shall begin; for it will take seven lunar years to destroy the weapons of war, which being counted from A.D. 1859, will terminate in 1866, when the ten tribes of Israel shall have been delivered from the land of the North. As the ships of Tarshish shall be employed in bringing the dispersed of Israel to the holy mountains; as Hiram was ever the friend of David and of Solomon, and assisted nobly and generously in the building of Solomon's Temple, may we be allowed to entertain the hope that Britain will succeed in separating from the Papacy, and from the Western Confederacy, and be identical with the king of the South of Dan. xi. 40, which will be opposed to the Eastern Confederacy! This important though short portion of Holy Scripture, receives considerable light, by meditating upon the magnificent type presented in the history of Joseph, during the double period of 7 years plenty and 7 of famine; in all fourteen years, during which Israel was fed and protected for a great portion of time, without even knowing at first who their donor was, and without parting with their possessions, whilst the Egyptians, the typical Gentiles, had to part with everything they had, till they had given their land, their bodies and their lives to Pharaoh, (a type of the eternal Father) who had given full power to Joseph, (a type of the eternal Son, the word made flesh.) After the termination of 14 years, Israel and the Egyptians lived in harmony together, under the wise laws which their common benefactor had instituted. So at the restoration of all things a new dispensation (the millenial) will be introduced, during which all the Gentiles shall be gathered in by means of the brethren of Jesus in the flesh, who will be

set over them as their shepherds and missionaries. We shall add by way of recapitulation, that Joseph's fourteen years are typical of the time of the end, divided into 7 times of 360 literal days, or 2520 days of western anti-christian confederacy from A.D. 1852 to 1859, during the first half of which, Antichrist will gain popularity and strength, by his confederacy with the ten horns, or modern States of western Roman Europe. Through him as a leader the kings will possibly agree to strip the Papacy and other established churches from their temporalities, and separate them from the State; though they may retain for a time their spiritual power, that event will be immediately followed by the voice from heaven saying: "Come out of her (Babylon or antichristian Christendom) my people, that ye be not partakers of her sins, and that ye receive not of her plagues" &c. Having yielded his will to the Prince of Darkness, Antichrist will become Satan incarnate, and flushed by blasphemous pride, he will subtly make a secret alliance or concordat with the ecclesiastical power. Then will be fulfilled these words spoken by Isaiah: "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken, for out of the serpent's root (the Pagan Roman Empire) shall come forth a cockatrice, (the Papal adder) and his fruit shall be a fiery flying serpent," (the Antichrist about to be revealed). It will be then that the travail of the church, in the beginning of Rev. xii. will take place, and that her child (the five wise virgins and first fruits of the harvest) who (during Russian and Antichristian sway, will rule all nations with a rod of iron, in common with its head and Lord,) shall be born and caught up in the air, to meet the Lord Jesus, coming as the Lion of the tribe of Judah, when the dead saints shall rise. The man child caught up, is identical with the company spoken of in the typical church of Philadelphia: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole church, to try them that dwell upon the earth." At that time many of the people of God will obey the summons of mercy and love, and escape the tremendous judgments of the vials of wrath, which will follow each other in quick succession, and make of Babylon Christendom a wilderness; whose institutions civil and ecclesiastical shall be levelled to their foundations; where anarchy and confusion will reign, and a complete levelling and prostration of all ranks in society will take place. Babylon as we read in Rev. xviii. 2, shall be a cage of unclean birds, by wickedness being universal. Those who will be left behind, the five foolish virgins, whose supply of oil of sanctified wisdom failed, and who had to buy it under fiery persecutions:—The remnant of the seed of the church; the harvest not yet ready for the sickle, who would not worship the beast, (Antichrist) nor his image, nor receive his marks upon their foreheads, or in their hands. Simultaneously with the capture of the man-child to heaven, and the resurrection of the just: in the middle of the postponed week, the Lord shall restrain the powers of the air—satan and his angels—by driving them out of the higher parts of the earth and occupying their places by his church, the bride, the Lamb's

wife ; and he will judge the kings of the earth upon the earth in the flesh. The 42 months, or three and a half times, or the 1260 days, or the second half of the postponed week, with the events connected with them, shall be fulfilled from A.D. 1855 to A.D. 1859, when the two tribes shall be restored and Antichrist and the false prophet judged.

The judgment over Babylon may be considered to run over 7 prophetic years, or 2520 days, having for its beginning the concordat between the beast and the false prophet, A. D. 1855 ; its centre in their judgment A. D. 1859 ; and its termination in the burning of Babylon, A. D. 1862. These 7 years shall be preceded by 7 other prophetic years or 2520 days ; commencing on the 20th June 1848, the accession of Prince Louis, followed by the Pope's flight and his restoration ; entering in 1852, when success had crowned his *coup d'etat* ; and ending in A.D. 1855 by the Pope losing his temporal power, but receiving strength by his short lived concordat with the beast.

Now, to return to our recapitulation, the 2nd half of the time of the end is likewise divided into 7 times of 360 literal days, or 2520 days of North-Eastern or Russian confederacy, from A.D. 1859 to A.D. 1866. They contain the utter destruction of Babylon, the defeat and disappointment of Gog, and the restoration of 10 tribes. Thus, from A.D. 1848 to the time of blessedness, there are five times 1260 days, forming a chain of 4 links of 7 prophetic years of 2520 days each, with five pauses or intercalculations of about 49 days each, or 7 intercalculations of 35 days each. Therefore the 2 halves of the 22nd period are equivalent to twice 2520 or 5040 literal days, a number equal to the difference between the squares of 71 and 1 ; a redundancy which indicates that sorrow and weeping shall have fled, and the tribes of Israel shall have been put in full possession of their inheritance and privileges in the earthly Canaan.

The vastness of the subject, which we thought it our duty to present to the church at the beginning of the time of the end when many heads droop for sorrow, looking anxiously after those things which are coming upon the earth, has led us to follow the Scriptural method, which is full of unavoidable repetitions, necessary to present several views of the same object in order to increase its clearness. Besides this there are many imperfections and perhaps mistakes, in our intercalculations of events between the great land marks of 1852, 1859 and 1866, the beginning, centre and termination of the time of the end, which will bring us to the blessed restoration of all things ; these faults we willingly take upon ourselves, and crave the indulgence of our brethren in the faith. As to the mass of truths brought forth by the calculation of the Periods, they present overwhelming evidences to the internal and external of their truth ; and we give God the glory for the consolations they may afford to the true Christian, however humble and unworthy the instrument he has chosen may be.

Before closing the subject, we must allude to an ancient opinion, which originated among the Jews, and has been handed down to us ; that the coming of the Messiah was not to take place until A.M. 6000 ; and

many have argued, from this opinion, that we have yet 148 years from this time to struggle, before that all-important event, and have fallen into carelessness or false security, saying: "The Lord delays his coming." It is our privilege to bring before those children of God whose vigilance may have suffered, the warning of our blessed Lord, "Watch, therefore, for ye know not what hour the Lord doth come," and to enforce this duty, by laying before them the precious date or period revealed to the great Apostle of the Gentiles, and found in Acts xiii. 20: "And after that (the dividing of the land by Joshua) he gave unto them Judges, about the space of 450 years, until Samuel the prophet." This date has hitherto puzzled commentators, because at variance with the chronology of the book of Judges; and the difficulty to reconcile those dates has been so great, that not a few have come to the conclusion that scriptural chronology is imperfect. However, we humbly trust that we can harmonize both, by proving satisfactorily that the 450 years revealed to St. Paul by the Holy Ghost, was graciously given to the Christian church, to correct the omissions in the book of Judges in particular, and to pioneer her to the time of the end, by showing that A.D. 1852 corresponds to the year A.M. 6004, and that this ancient opinion is the truth, and brings us to the time when he who is the way, the truth and the life, is about to make his appearance, and to overturn every kingdom that will not submit to his paternal sceptre.

By comparing Acts xiii. 19 with Joshua xiii. 7. we find that the Lord commanded Moses to divide the Land of Canaan among the nine and a half tribes; an event which took place A.M. 2560, the probable beginning of the 450 years of St. Paul; and referring to 1st Sam. iii. 20: "When all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord," an epoch which took place A.M. 2862 and is likely to be the ending of the Period, but after subtracting the former from the latter date, instead of obtaining 450 years, only 302 years will remain, so that 148 years or 3 jubilees, must be added to make up the difference. We therefore conclude that we are 148 years backward in our vulgar reckoning; hence if we add 148 solar years to 1852, it will bring us to A. M. 6004.

Comparing the numbers which have passed under notice with our 10th Period, of the evening and morning visions, we shall find the identical number 302 to correspond with the Hebrew value for the word morning, and possess an additional powerful evidence of our correctness, and that we are really come to the time when the resurrection morning of the just is to take place. The two following periods are by Mr. Frere, whose labours are known and appreciated by the prophetic student, because his method of interpretation is the right one, though we differ a little in our application of it. They will corroborate what we have stated, that A.D. 1848 is A.M. 6000. They are both in connexion with the 4 Gentile monarchies; the greater period is one of 5 cycles of 490 years each, or to 50 jubilees of 49 years, and amounts to 2450 solar years. If that Period be reckoned from B.C. 603, where God communicated



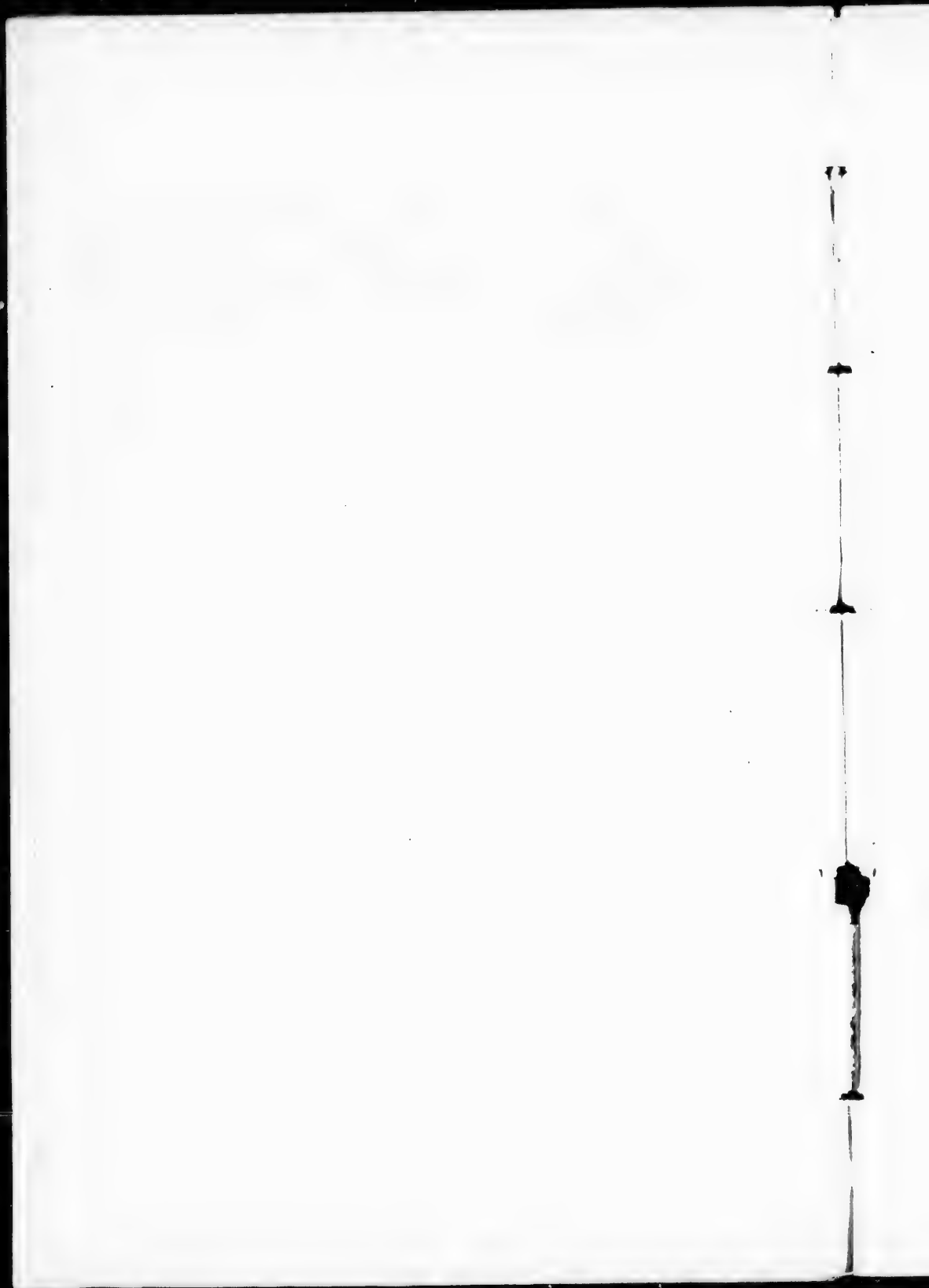
the dream of the great image to the great conqueror Nebuchadnezzar, it must have had its termination A.D. 1847. This Period commends itself to us, because its half, which is 1225, is the perfect square of 35, which is the half of the sacred number 70, and corresponds to A.D. 622, the first year of the Hegyra or Mohammedan Era, and is therefore a double period. As the Jewish ecclesiastical year begins and ends in spring, the last year of this period encroached upon the beginning of A.D. 1848, and therefore ended by the memorable fall of the French monarchy in the Revolution which took place on the 23rd, 24th and 25th days of Feb. This event led to a turbulent republic, which elected Prince Louis Napoleon to the Presidency on June 20th, and after an essay of six months the Prince President was confirmed in his office for 3 years longer, an event which began by a violent insurrection in Paris, and failed to upset the Government. Before the three and a half years were terminated, in order to retain office, Prince Louis contrived his *coup d'etat*, on 2nd December 1851, when he proclaimed and restored the laws of the Empire, and obtained a continuation of power amounting to a Dictatorship for 7 years longer. It was also in 1848 that the revolution broke out in Italy, and at Rome in particular, when the Pope had to fly in disguise on the 24th of November, and had to stay away till his restoration by French bayonets. The Papal revolution took place exactly one jubilee after A.D. 1798, when Napoleon the 1st humbled the Pope and exiled him to Avignon. It is most probable that Gentile rule, which began B.C. 603, has ended in A.D. 1847 by the overthrow of the French monarchy and the check received by the Papacy; and as 49 times 49 is likewise the square of the square of seven, amounting to 2401 solar years, a Period which commends itself to our understanding, if we count backward from A.D. 1798, the 2401 years will bring us again to the year of the dream of the image B.C. 603, as the beginning of the Period.

It is worthy of notice, that there was peace over all the Roman earth at the time of our Lord's first advent, so that the gates of Janus' Temple were shut for two years; and who does not know with vivid light, about the invitation to all nations of the earth, by England's noble Prince, two years since to emulate and bring from all quarters the proudest contributions of the inventions in the arts, and the produce of their countries and climates!—that the invitation was accepted, and that people of all nations and languages flocked from all quarters of the earth, to the modern Tyre last year, bringing with them their tribute to this gorgeous display of the pride of man, in a building erected as if by magic, and perhaps never surpassed!—that millions of visitors came from the far east and far west to see the marvels and riches of the Crystal Palace, and that no ill feeling was displayed to disturb the harmony and peace among the members of so many rival nations!—that the great exhibition was at an end early last October!—that the visitors had hardly returned home when the *coup d'etat* took place and brought us to this eventful year, which we believe to be A.M. 6004.

Great will the events be which will effect the transition from the



Christian to the millennial dispensation, when the kingdoms of this world whose glory we have just witnessed, shall pass into the kingdoms of our Lord and of his Christ: when he shall reign for ever and ever. Blessed are those who believe; for in those days of unparalleled trouble, they will be able to raise up their heads that hang down, knowing that their redemption draweth nigh, for sorrow only endureth for a night, but joy cometh in the morning!



## CHRONOLOGICAL TABLE.

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- B.C. 1635.—Death of Joseph. He is embalmed, and entombed,—beginning of Period 10.
- B.C. 1571.—Birth of Moses,—beginning of Period 4.
- B.C. 1461.—Korah, Dathan and Abiram rebel against Moses, are swallowed up by the earth, and their company consumed,—beginning of Period 9.
- B.C. 1015.—Transition between the typical reigns of war, like David and the wise and pacific Solomon—beginning of Period 16.
- B.C. 728.—Invasion of Israel by Shalmanezzer, the beginning of the trampling of the ten tribes,—beginning of Period 14.
- B.C. 727.—Death of wicked Ahaz, and begining of good Hezekiah's reign, and restoration of the service of God,—beginning of Period 14.
- B.C. 606.—Jerusalem taken by Nebuchadnezzar under Jehoiakim,—beginning of Period 1.
- B.C. 603.—Dream of the great image,—beginning of Period 25.—Beginning of Period 26.
- B.C. 588.—Destruction of Jerusalem and Temple by Nebuchadnezzar—beginning of Period 6.
- B.C. 541.—Babylon beseiged by Cyrus,—beginning of Period 17.
- B.C. 538.—Babylon taken by Cyrus,—beginning of Period 18.
- B.C. 536.—Cyrus' ascension to the empire, his edict to build Jerusalem,—end of Period 1.
- B.C. 454.—20th year of Artaxerxes. Ezra sent to Jerusalem,—beginning of Period 2.
- B.C. 40.—Herod the Great, an Idumean, the usurper of David's Throne,—beginning of Period 19.
- B.C. 4.—Birth of Christ.
- A.D. 1.—Beginning of Christian Era, 4 years after the real time of Christ's birth.
- A.D. 29.—Death of Christ,—beginning of Period 3.
- A.D. 570.—Birth of the false prophet Mohammed,—beginning of Period 11. Beginning of Period 13.
- A.D. 606.—The Pope made supreme head of the Roman Church, by Phocas. Rise of Mohammedanism,—beginning of Period 28. Beginning of Period 12.
- A.D. 622.—Third year of the Hegyra or Mahomedan Era,—centre of Period 24.

- A.D. 637.—Jerusalem taken by Omar,—centre of Period 6. Beginning of Period 7.
- A.D. 1798.—Humiliation and exile of the Pope by Napoleon the 1st, end of Period 26.
- A.D. 1847.—Fall of the French Monarchy,—end of Period 25.
- A.D. 1852.—Revelation of the septimo-octave head of the Empire, (the personal Anti-Christ). Beginning of the time of the end. Beginning of Period 5. Beginning of Period 20. Beginning of Period 22, 1st half.
- A.D. 1855.—Probable fall of the Papacy—centre of Period 5.—End of Period 19.—beginning of Period 23.
- A.D. 1859.—The two witnesses slain. Jerusalem captured and polluted by Anti-Christ. Christ makes himself known to the Jews. The Beast (Anti-Christ) and the false prophet cast into the burning lake, and those who follow the ways of Cain, Balaam and Korah perish. Beginning of Period 21. Beginning of Period 22—second half. End of Period 4. End of Period 5. End of Period 6. End of Period 7. End of Period 8. End of Period 9. End of Period 16. End of Period 17. End of Period 22—first half. Centre of the time of the end. Transition between the anti-typical reign of Christ as the man of war and his millennial reign as the Melchizedek King and Priest.
- A.D. 1860.—Dethronement of the Usurper Anti-Christ, followed by that of Satan. End of Period 11. End of Period 19.
- A.D. 1862.—Great Babylon burnt with fire. End of period 18.
- A.D. 1865.—Probable restitution of the ten tribes. End of Period 10. End of Period 15.
- A.D. 1866.—Satan bound and shut up in the bottomless pit. End of the days. End of Period 12. End of Period 13. End of Period 14. End of Period 21. End of Period 22—second half—Blessedness on Earth.

## CONCLUDING REMARKS.

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Reader, what think you of this remarkable production? You have doubtless sat down to read it, if not with your mind made up, at least strongly biassed; and your opinions may have been influenced perhaps as much by the errors and miscalculations of commentators, and the plausibility of theories, as by evidence founded upon the Word, which alone should be admitted in such cases. The boldness and fanaticism of the Millerite dogmas, daringly, and in direct opposition to Scripture, fixing "that day and hour" known to no man, have no more to do with the truth of revelation, concerning this great event, than the exploded theories of astronomers had to do with regard to the true motions of the heavenly bodies. Clumsy nor finely executed counterfeits do not alter the value of the genuine bank note. Let neither the absurdities of Miller, nor the errors you may detect in this little work, decide the matter. "Search the Scriptures." The same exhortation will apply with equal force to the more pleasing and therefore popular theory, which will be found sufficiently expressed in the following extract, and which embodies a creed generally adopted by modern professors:—

"And with their (the Bible Societies) increasing facilities from year to year, (money and missionaries) we may hope much from these agencies, in the spread of the Gospel, and the speedy conversion of the world."

Pleasing delusion! And these are the men who are to convert the world; who thus expound the Scriptures, and with the Bible in their hands, fearlessly promulgate such fancies! The "peace, peace" prophets have been numerous in every age. Jeremiah was not an exceptional case. If he was thrust into the pit because he could not join in the popular cry, how shall that man expect a hearing who, in this age of so-called enlightenment—this age of railroads, telegraphs, and steam ships—points to impending calamity, war, and judgment? Intoxicated by the universal straining after wealth and greatness, and the sweet hope of future prosperity, the world has no ear for the pitiful croaker who might rouse it from the pleasing dream. But so it was on the very day before Noah entered the ark; so was it again on the very night before

Sodom was destroyed! Lot, whose veracity should have been well known to his sons-in-law, joined to the deep earnestness with which he urged them to fly from the impending destruction, served but to provoke their ridicule: "He seemed to them as one that mocked." So will it be at the coming of the Son of Man. The world will be taken by surprise; even the five wise virgins will be asleep. When the Son of Man cometh, shall He find faith on the earth? Reader, one parting word. Whatever may be the inaccuracies of commentators as regards the time of the end, the day of the Lord will come; and that incontrovertible fact, irrespective of the precise period, suggests solemn and important considerations. Are you ready, should he come in the first or the second watch of the night? When he comes, there will be a fearful scattering and overthrow—even vengeance upon them that know not God, and obey not the Gospel of our Lord Jesus Christ. There will also be a great entertainment, to celebrate the return of the Bridegroom and his marriage with his well beloved. What a bright company will sit down to that splendid banquet—the marriage supper of the Lamb! Do you desire to be there? Well then, remember how free and general is the invitation. No rank, class or condition are excluded; and none are distinguished or preferred. The distinctions which wealth and pride maintained, are forever blotted out. No reserved seats at that table for the man with the gold ring and the gay clothing. The beggar who died among dogs, covered with ulcers, the vile thief who was crucified justly for his crimes, the once wretched and odious Magdalens, occupy honored places around that festive board; while many a proud monarch, voluptuous noble, and zealous minister of religion, with a host of Pharisees, Jew and Gentile, will be cast out! Start not, reader, if I have said many zealous ministers will be on the outside, and not suffered to enter. Who else will begin to say "Lord, Lord, we have prophesied in thy name, and in thy name have cast out demons, and in thy name have done many wonderful works?" Now our Lord tells us there shall be *many* of this class. "Verily, not every one that saith Lord, Lord, shall enter into the Kingdom, but he that doeth the will of my Father," &c. "Now, this is the will of the Father; that ye believe on him whom He hath sent. For this is the Father's will, that every one who seeth the Son and believeth on Him that sent him, hath eternal life." The invitation is, "Look unto me all ye ends of the Earth, and be ye saved. Whosoever will, let him come and take of the waters of life *freely*." Guilty one, the blood of Jesus Christ

cleanseth from all sin. For God has made Him to us wisdom, righteousness, sanctification and redemption ; even as He made Him sin for us, though He knew no sin, that we might be made the righteousness of God in Him. What an exchange ! He takes our sin and endures the death penalty incurred by its guilt ; and He unmeritedly bestows his own righteousness, which alone, without the miserable patch-work of man's filthy rags, of merits and performances, can render us acceptable. This righteousness freely imputed to the guilty, at once justifies and becomes the wedding garment. Reader, without the robe, whatever your creed, sect or pretensions may be, you can never sit at the supper table. The Jews being ignorant of this righteousness, and going about to establish their own, by long prayers, fasts, tithes, and merits, stand rejected ! Christ is the way, the truth and the life ; and there is not another. He calls you now ! Hear, and your soul shall live ; neglect, and you will shortly be terrified and placed beyond the pale of mercy, by that irrevocable command—"Depart from me ye cursed into eternal fire, prepared for the devil and his angels." "To-day, if ye hear his word, harden not your hearts." Watch and pray ; for at such an hour as ye think not, the Son of Man cometh !